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Howard House, Wagon Lane, Bingley BD16 1WA, UK

First edition 2019

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British Library Cataloguing in Publication Data

A catalogue record for this book is available from the British Library

ISBN: 978-1-78754-676-9 (Print)

ISBN: 978-1-78754-675-2 (Online)

ISBN: 978-1-78754-677-6 (Epub)



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INVESTOR IN PEOPLE

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We would like to dedicate this book to God, to all the senior-level leaders who participated in this research and who work in our noble profession and to all people who work for social justice with courage and prudence for peace in our time.

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Preface and Acknowledgements

A community of scholars is needed in order to further such a significant and complex project such as this; many highly valued colleagues contributed directly or indirectly to the construction, design and refinement of this book. The discussion on how governance at different levels can improve access to education for excluded communities has gradually developed between the editors of the book and many other participants over the last decade; the hope is that this book will contribute to the discourse on fairness for these excluded communities in education. Our voyage of discovery began with cyclic research, which deepened through internal school discourse concerning the complexity of this issue and its communal, socio-cultural and national aspects. Our many partners in this quest included Professor Daniel Muijs representing Belgium, Professor Rui Yang from China; Dr Emir Mahmoud from Egypt; Professor Mika Risku from Finland; Professor Danielle Zay from France; Professor Marc Beutner and Mr Rasmus Pecheul from Germany; Dr Michalis Kakos, Dr Despina Karakatsani, Professor Nektaria Palaologou and Dr Dora Katsamori from Greece; Professor Anikó Fehérvári from Hungary; Professor Ewelina K. Goździk from Poland; Dr Dorina Goceami from Romania; Professor Anna Nedyalkova from Bulgaria; Dr Geraldine Vadna Murrel-Abery from Guyana; Professor Stephan Huber and Professor Guri Skedsmo from Switzerland; Dr Priti Chopra and Mr Rajesh Patek from India; Dr Khalid Arar presenting an Arab perspective of Israel, Dr Zvi Berger presenting a Jewish perspective of Israel, Professor Roberto Serpieri, Dr Emiliano Grimaldi and Dr Barbara Segatto from Italy; Professor Kenji Maehara from Japan; Professor Aigerim Mynbyeva, Professor Yenar Onalbekov and Dr Zarina Yelbayeva from Kazakhstan; Dr Kaeunghun Yoon from South Korea Professor Hauwa Imam from Nigeria, Dr Samuel McGuinness, Dr Jessica Bates, Dr Stephen Roulston, Dr Una O'Connor, Dr Catherine Quinn and Mr Brian Waring from Northern Ireland; Dr Mohammed Ilyas Khan, Dr Muhammad Iqbal Majoka and Dr Asima Iqbal from Pakistan; Dr Kathy Harrison, Professor Gerry McNamara, Professor Joe O'Hara and Dr Barney O'Reilly from the Republic of Ireland; Professor Segei Trapitsin, Professor Victoria Pogolian, Professor Elena Pushkinova, Dr Elena Tropinova and Professor Victor Timchenko from Russia; Professor Freddy James and Dr June George from Trinidad and Tobago; Dr Ana Patrícia Almeida from Portugal; Dr Sarah Sands-Meyer from Strasbourg; Mr Shailen Popat, Dr Tania Hart, Mr Ian Potter, Mr Kenny Dunkwu and Dr Alison Taysum from England; The Feast including Founder and Chair of Trustees Dr Andrew Smith from England; Mr Tim Fawcett from Australia; Ms Mayssa Haidar leader of Model United Nations from Lebanon; and Dr Carole Collins Ayanlaja, Dr Warletta Brookins and Dr Pam Angelle from the United States (Taysum, 2012, 2014; Taysum et al., 2017). The project owes its success to these colleagues

demonstrated by the generation of new knowledge in our publications and grant applications. The in-depth socio-historiographical analysis of the 30 nation states that have contributed to the education project has afforded the depth of comparative analysis that connects with [Paulston \(2000\)](#). These analyses have enabled us to have a deeper understanding of the five case studies presented in this book that have underpinned our impact strategy meetings with senior-level leaders, for example in Southside Chicago, that puts knowledge generated in this book to action.

International, independent and critical friends to whom we owe our gratitude, each from their own viewpoint and world view, have peer-reviewed the chapters. All authors have responded to the feedback which has enriched and sharpened our observations on education systems as dynamic systems influenced by many different stakeholders and representing ‘momentary’ consensus between them. The external international peer-review process was conducted along with our team’s internal peer-review process, which has enhanced the trustworthiness of the research and the quality dimensions ([Bridges, 2016](#); [Levin, 2004](#); [Oancea & Furlong, 2007](#); [Pollard, 2008](#)).

Our viewpoint on the role of governance stemmed from examination of the school and its activity on the micro-level and the work of policy-makers at the political macro-level and developed through discussion circles and workshops in conferences at the European Education Research Association Annual Conferences ([Taysum, 2012, 2013, 2014](#); [Taysum et al., 2015, 2016, 2017](#)), The British Educational Research Association Annual Conferences and the American Educational Research Association Annual Conferences and the British Educational Leadership, Management and Administration Society Doctoral Interest Group (2018). During these workshops, we tried to develop through an international research community, representing different societies, cultures and worldviews on education governance systems. We examined education governance systems in contexts where contested projects compete in the education field: projects that aim to maintain social stratification, to serve a particular national scheme and to strengthen partition between religions and cultures in contrast to projects that aim to challenge this discourse with the development of social cohesion and multicultural discourse, strengthening democratic processes including social justice and fairness through recognition, participation and equal distribution of human wealth and seeing diversity as socio-culture enrichment.

The strong commitment of the authors of the different chapters permitted deep observation of the complexity involved at the level of the individual classroom and school and also at the level of the state. The work of these various authors allowed us to develop our research approaches and methodologies and to attribute meaning to the current reality to develop tools to improve participation in school decision-making and the implementation of processes in praxis and to develop our theoretical conceptualisation including the development of a model that would provide a space for containment and constructive critical discussion. We found that we were able to understand this complex reality by applying the lens of ‘Turbulence Theory’ ([Gross, 2014](#)). This wide-branching project allowed us as a research community to become more aware of the role of

governance in different states and cultures and to develop different approaches concerning its role in school work.

We would like to sincerely thank the authors of the calls for the Horizon 2020 education projects. We highly recommend the rich reading of the Horizon 2020 calls and the associated documentation whether the reader wishes to apply for Horizon 2020 funding or not. Our reason is because, in our view, they have been written by some of the most enlightened minds of our time and offer valuable insights for any individual interested in the relationship between knowledge of our evolving world, and the practice of our evolving world and putting knowledge to action for the betterment of our world's economic, cultural, political and ecological good sustainability.

Finally, Alison Taysum would particularly like to thank Dr Dieter Krohn and Dr Kirsten Malmquist for being patient teachers during the socratic facilitator's training, and her fellow socratics on the course who explored virtue and character through our Socratic Dialogues. She would also like to thank Professor Yusef Waghid Professor Ron Glass, Professor Charles Slater, Professor James Conroy, Professor Michael Apple, Professor Ikuo Komatsu Professor Masaaki Katsuno, Dr Ueda Midori, Dr Hiroko Hirose, Professor Dr Kathy Harrison, Professor Chie Nakajimar, Professor Gerry McNamara and Professor Jo O'Hara, for their wisdom and support of the development of the ideas in this book.

British Educational Leadership, Management and Administration Society Doctoral Research Interest Group (BELMAS DRIG) (2018) Empowering Young Societal Innovators for Equity and Renewal; Reviewing Strategies to improve education in diverse communities. Global Kitchens: South Side Chicago, US, in April.

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Foreword

When I served as chief of curriculum and instruction for the Vermont Department of Education, I was asked to lead that state's curriculum reform program, with the goal of setting a broad learning agenda for all of our schools. The central question we posed to 5,000 people in over 50 forums around our small state boiled down to this: *What do we need to know and be able to do in order to be successful?* But what is meant by the word *we*? Is it a singularity, *we* meaning each one of us considering our separate well-being and the preparations the lone individual needs or is it a group *we*? If so what are the boundaries of that *we*? Or most broadly, is it a universal *we* connecting the well-being and preparation of our human family so that we define the knowledge and abilities that are our common responsibilities?

At that time, my colleagues and I argued that the top priority of our school systems was to provide the next generation of citizens with the knowledge and abilities they needed to sustain and improve democratic societies locally, nationally and around the world. Therefore, it is the third use of the word *we* that mattered most. We were hardly alone in this conclusion. Consider the aspirational vision outlined in such documents as the United Nations' Universal Declaration of Human Rights (United Nations, 1948) or the spirit of the heroic civil rights leader Fannie Lou Hamer when she taught us that 'Nobody's free until everybody's free' (1971).

It is clear to me that the authors of this book are aiming at the third definition as well, namely the needs that *we* writ large, have to be successful. If this is the case, *we* again meaning all of us, need to consider the needs and aspirations of those whose hands are not within grasping distance of the levers of power. Just as importantly, we need to examine the historic circumstances that have led to current inequities for marginalised communities. For the authors, this means considering the pattern of events in the specific international cases in their research as well as connecting these findings to theoretical work that seeks to establish clear patterns of power shifting first from one group to another, all the while sustaining or even elevating inequities.

Into this caldron of political and social turbulence come the educators, specifically those senior leaders and supervisors charged with harmonising elements of school system bureaucracies with publics who may have very different agendas. All of this often comes amidst inequalities of resources. It is, therefore, no mystery why conditions of heightened turbulence exist (Gross, 2014).

The authors have used Turbulence Theory and specifically the four levels of turbulence it depicts as a consistent theoretical lens with which to describe the dramatic struggles of their protagonists. They have also considered the three drivers of turbulence: positionality, cascading and stability in their thoughtful analysis. By so doing, they make it clear that every event does not lead to an

extreme level of turbulence and therefore help us to understand the times that modest adjustments are called for as distinguished from stronger measures in the case of more challenging situations. This analysis leads to specific suggestions for innovations such as robust, equity-oriented mentoring networks and the empowerment of a new generation of social renewal activists. Helping educators around the world learn to work with the inevitable turbulence of their profession in ways such as these is why I developed Turbulence Theory in the first place and why I continue to explore ways it can be employed.

But the authors do more than reflect on turbulence in isolation. Their carefully selected international cases, taken individually and as a whole, provide a multi-dimensional lens with which we can better understand and respond to inequities in our school systems. Whether they are examining the challenges facing African American women superintendents in the United States, depicting the pressures confronting Arab educational supervisors in Israel, or considering the conditions meeting curriculum reform leaders in Trinidad and Tobago, the authors faithfully connect the three concepts found in the title of this book: Turbulence, Empowerment and Marginalisation. This dedication to the book's theme is clearly found as well in the English case of Black Asian Minority Ethnicity (BAME) chief executive officers' (CEO) determination to support their communities and in the examination of educational leaders helping to guide communities in Northern Ireland towards peaceful coexistence. In this way, authors do the world's educational community and the wider public a true service.

Returning to the question of what do we mean by *we*? I would say that that acquiring the knowledge and skills to respond, adapt and even thrive amidst the heightened turbulence of our era is something that *we* all need. This seems even more the case for educators seeking to promote equity in their work with marginalised populations. This book is a rich resource for just such a study. I commend it to you.

Steven Jay Gross
Professor Emeritus
Temple University

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PART I
CONCEPTUALISING TURBULENCE,
EMPOWERMENT AND
MARGINALISATION

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Chapter 1

Turbulence, Empowerment and Marginalised Groups

Alison Taysum and Khalid Arar

Abstract

This introduction sets the scene for the study by explaining the rationale for presenting a comparative analysis of five nation states' governance systems; England, Northern Ireland, Arabs in Israel, Trinidad and Tobago and the United States, with Nigerian interests represented in the research design. The context is that of a global phenomenon of a Black–White achievement gap (Wagner, 2010). The quality is world leading in terms of originality, significance and rigour. We present a theory of colonisation between groups with different interests, which includes nation states colonising other nation states, and dominant groups within nation states colonising marginalised groups. We also explored how dominant groups within educational governance systems may colonise marginalised groups within education governance systems. We theorised colonisation using Karpman's Triangle (1968) identifying that different groups can be oppressor, and/or victim, and/or rescuer, and these roles may shift as changes occur in power and economic influence. We present the Empowering Young Societal Innovators for Equity and Renewal Model (Taysum et al., 2012, 2013, 2014, 2015, 2016, 2017) with five principals for equity and renewal. We explain the turbulence that senior-level leaders experience and how education governance systems need to empower their autonomy as credentialed educational professionals' with track records of school improvement. Impact strategies to optimise students' learning and students' outcomes, and build the community's values of social justice, courage and prudence need to underpin social mobility. These innovations are only possible if they are informed by grass roots participatory philosophical inquiry, that is informed by and informs

policy, and is carefully monitored for quality assurance against the highest of educational professional standards.

Keywords: Democracy; equity; peace; achievement gap; reparation

The aim of this book is to present a comparative analysis of five nation states' governance systems to understand how governance systems empower key agents of change in school communities, from marginalised groups, to Empower Young Societal Innovators for Equity, and Renewal (EYSIER), for peace. The nation states in alphabetical order are England, Arabs in Israel, Northern Ireland, Trinidad and Tobago, and the United States (US). The context is that of a global phenomenon of a Black-White achievement gap (Wagner, 2010). The research quality is world leading in terms of originality, significance and rigour in the way we address an identified gap in the knowledge regarding issues of race, gender, religion, language and culture, socio-economic status, citizenship, migrant and refugee status. We agree with Bridges (2016) that our research is international and does not assume knowledge of the author's national educational system. Therefore, we provide a full education historiographical policy history in three editions of *IJSE* (2012a, 2014, and 2017), which underpins the education project, and we reference these historiographical policy histories in this book. We also agree with Bridges (2016) that the local and particular case is absolutely necessary so that research makes sense to researchers in their own contexts at the state level, district level, school level and classroom level. We present local and particular cases in full, invite the reader to connect with the issues and then present an international comparative analysis. We also want to address what Bridges (2016, p. 431) calls: 'the unequal power across the global community when it comes to the production of research (including educational research) and in the very definition of what will count as research'. Our research team has chosen to partner with each other to try to see beyond the unequal distribution of cash-rich nation states' power, and to work together to transcend the rhetoric and practices of Western epistemologies, to co-create communities of research that do not require adherence to existing norms (Bridges, 2016; Rizvi, 2009; Taysum & Iqbal, 2012). As a research team of 17 international researchers working in six nation states, we have always strived to work collaboratively with open minds in our engagement with the literature. Professor Hauwa Imam from Nigeria contributed to the research design of our education project and wanted to contribute a chapter to the book. Most senior public officers she approached were reluctant to participate with the research on educational governance systems that prevented a full Nigerian case from being presented. Professor Imam was able to conduct an interview with two senior public officers, which revealed that intersectionalities of discrimination exist in curriculum implementation practices in the schools. Professor Imam is included in this book as a key member of the research team and contributor to the design of the research.

We continue to be committed to our research project steered by a moral compass that assures an ethical framework revealed throughout the book. We are very grateful to all colleagues who participated in this research in a collaborative endeavour to understand how we can EYSIER.

The book has three parts. The first part titled 'Introductory Chapter: Turbulence, Empowerment and Marginalised Groups' focuses on the introduction to turbulence in governance systems, a review of the literature and the research methodology. The second part titled 'Five International Cases of Turbulence, Empowerment and Marginalisation' presents each case of compulsory education systems K-12 in alphabetical order: an English Case, a Northern Irish Case, an Arabs in Israel Case, a Trinidad and Tobago Case and a US Case. The third part titled 'Turbulence, Empowerment and Marginalisation: Knowledge to Action' presents a comparative analysis and a theory of empowerment through governance systems, conclusions and recommendations.

The objectives of the book are to present five international cases of how governance systems empower key agents of change in school communities to EYSIER for peace. Each of the five international cases takes a humanist approach and collect narrative biographies of over 50 senior-level leaders who represent marginalised communities with intersectionalities of discrimination based on race, gender, religion, culture, language, socio-economic status and legal documented status regarding citizen or refugee within five different international education governance systems. We take a culturally sensitive approach to the phenomenological study (Bridges, 2016). The data analysis was informed by Collins Ayanlaja's approach to and engagement with data analysis and this section draws from the data analysis section written up by Collins Ayanlaja in the US case study chapter. For the purposes of this research between six and fifteen respondents were identified in each case. In ethnography, the recommended sample size is approximately 30–50 interviews, whereas, in phenomenology, the recommended sample size is 'six interviews' (Mertens, 1998, p. 271).

According to Kilbourn (2006), the phenomena that we aim to understand are filtered through a point of view in a qualitative study. Thus, the theoretical frameworks aforementioned are important as guideposts for the analysis. Interpretations are always filtered through one or more lenses or theoretical perspectives that we use for 'seeing'; reality is not something that we find under a rock (p. 545). As researchers, we acknowledge that we all have positions in the research and we have worked hard to ensure we do not curb our open-mindedness through the internal and external review process. We are mindful that Lie (2011) cautions that Western-educated intellectuals in struggles to counter racism may perpetuate marginalisation. Lie (2011, p. 251) suggests 'Majority and minority groups often share the same language, religion, and culture. The potentially contradictory claims of belonging and exclusion generate the particularities and paradoxes of minority identity'. We have always worked closely to develop a collaborative diverse research team, and we have always critically reflected on our research design, findings and impact strategies to ensure we are not perpetuating a discourse of marginalisation in our efforts to work for equity, renewal and a participatory post-racial society (Dewey, 2016;

Rich, 2013). Taysum and Collins Ayanlaja led a British Educational Leadership Management and Administration Society Doctoral Research Interest Group on 11 April 2018 in Chicago with senior Chicago public school leaders. The feedback from these senior leaders was that our impact strategies offered in this book are specific, measurable, achievable and realistic, and the senior leaders are interested in working with us to implement them. The voices of those from public schools are vital to this book. Therefore, we represent the voices of senior leaders in the generation of new knowledge, and we represent the voices of senior leaders who believe the impact strategies we propose can work.

All five cases were shared by the team at The European Conference for Educational Research (ECER), 2017, held in Denmark (Taysum et al., 2017). During that time, we were able to explore the macro-level of categorisation and theme identification. Taysum had developed a research design and interview schedule to ask how policy and governance systems supported the work of senior-level leaders, how the senior-level leaders perceived networks of support from experts and mentors and what culture change was required for school improvement for equity, renewal and social mobility. Thus, we had data from five international cases that addressed these questions and we were able to talk through the similarities and differences within cases and between cases. Our comparative analysis revealed a common thread that ran through each of the cases, and across the cases which enabled us to begin to pull together the international cross-cultural comparison of the findings in Chapter 10.

Conclusions arose through reflection whereby the researchers were aware of the need to construct and revisit categories, look for similarities, uncover negative evidence and notice patterns (Stainback & Stainback, 1988 in Mertens, 1998). Each team then sent their cases to Taysum who distributed them for internal and external review following a timetable she had created and agreed with all reviewers. Taysum then engaged with a meta-analysis of the five cases using a constant comparative method (Mertens, 1998). Whilst the authors of the five cases responded to the reviews to improve their chapters, Taysum followed Huberman's (1994) approach to qualitative analysis to create a descriptive picture of the comparative analyses. Understandings grew out of a creative process whereby Taysum identified what was significant and insignificant and how the ideas could be succinctly represented for the reader (Patton, 2015). Working with a diverse research team was vital for representing different world views in the research, along with participants, and external reviewers from different faiths and none: Islam, Judaism, Sikhism, Hinduism, Christianity and from different nation states to diminish the possibility of bias that would impact an accurate analysis. Taysum sent the analysis she had completed to Arar which underpinned a dialogue through a Skype meeting. Taysum then wrote the comparative analysis chapter and sent it to Arar, and we then developed it collaboratively.

The five cases in Chapters 4 through 9 identify the roles and categorise the kinds of 'turbulence' (Gross, 2014) the senior-level leaders experience. Each case analyses how these senior-level leaders navigate the turbulence. Finally, each case reveals how the governance systems empower or disempower senior-level leaders in school communities to EYSIER for peace (Horizon, 2020). A new

impact strategy of empowerment through knowledge to action to EYSIER for Peace is presented.

The five nation states were chosen because they are connected by histories of colonialism as identified by Taysum (2017) that has marginalised groups based on different groups' race, ethnicity, culture, religion, economic resources, ownership of land and inheritance with the drawing of geographical boundaries. Strategies of colonisation include an oppressor creating victims, who require rescuers (Karpman, 1968). However, Karpman suggests that such roles are switched and the victim, perhaps of colonisation, can become the oppressor by colonising. The victims created by colonisation may seek a rescuer, but when that rescuer does not deliver, they are quickly perceived as an oppressor by the victim. At the same time, the rescuer needs victims to rescue and may sabotage the emancipation of the victim because they need victims to fulfil their need to be a rescuer. Oppressors can blame their victims and can be very controlling, angry and unpleasant. These bullies do not solve any problems. Karpman calls this a triangle of drama. Those in this triangle need to recognise the role they are playing in the triangle. Just one person becoming enlightened with the thinking tools they need to recognise their role, and through becoming more mature, shift out of their role(s), can empower themselves to gain the resources they need to step out of the shadows and meet their own needs. From this position of strength, they can empower others to recognise their role in the triangle and emancipate themselves from it by working collaboratively.

Colonialism in Trinidad and Tobago is summed up by Besson (2011, p. 1) in 'The Caribbean History Archives' who states:

African slavery and European colonisation in the Caribbean are inseparable. Africans and Spanish-born blacks arrived in the islands along with Columbus and the earliest Spanish settlers and enslaved Africans soon became the major work force for the mines, plantations and ranches established in the Hispanic Caribbean in the 16th century.

Besson and Brereton (2010) identify Trinidad's African-born population came from Western Africa, Angola and Central Congo, and Muslims came from sub-Saharan Africa. England's role in this slave trade and in colonisation could also be seen in Ireland and was instrumental in causing the flight of the Earls in Ulster (Hull, 2012), underpinned by the Statutes of Kilkenny 1367 AD which Figgis (1918, p. 1) identifies:

made it punishable by death to: speak the Irish language, to wear the Irish fashion of dress, to wear beards as did the Irish, to ride a horse barebacked, to have an Irish name, to take judgment by Irish law, to marry an Irish man or woman, to interchange children in fosterage as did the Irish, to entertain any Irish poet or minstrel, or to hear Irish history, to admit an Irishman to

sanctuary, to permit an Irishman to graze cattle, or to graze cattle on an Irish man's land, to cease at any time to war upon the Irish, or to hold any manner of commerce with an Irishman.

An apartheid was created in Ireland and the attempted annihilation of the Irish identity. The sectarian conflict in Ireland between Irish Catholics and English Protestants was carried out on a wider scale with the defeat of the Spanish Armada by the English, in the English Channel. Douglas and Barrett (2009) argue that the hurricane force winds off the Coast of Ireland on 21 September 1588, and the challenges of navigating the Irish coast caused in total the loss of 24 ships and 5,000 men, which was a far greater loss than the Spanish losses in the English Channel. The defeat of the Catholic Spanish challenged the rule of the Spanish Inquisition that had the power to trial and kill people guilty of heresy who had not converted to Catholicism (Karman, 2014; Pym, 2012). Karman identifies that there was a problem in defining heresy and there were no clear laws to this regard. Individuals in communities could be informers for the inquisition making community life one of potential fear that a neighbour might accuse a neighbour of heresy. Indeed, Edwards (2012, p. 47) identifies that 'interior prayer and intense devotion indicating a personal relationship with God could be seen as 'wrong'. There is no space to discuss the extent to which this murder of human beings for heresy is connected with the murder of human beings who are deemed as heretics by Islamic Violent Fundamentalism feeding terrorism such as the 11 September 2001 attacks on New York and Washington (Osman, 2016). Osman (2016) also identifies The Islamic State of Iraq and Syria (ISIS) are 'cyber jihadists' (p. 71) who have hacked US Military Command and therefore have the potential to cause further cyber-attacks and other kinds of attacks which may be blamed on other nation states causing international conflict as an impact strategy to divide and conquer and undermine peace in our time (Taysum & Murrell-Abery, 2017). Neither is there space to discuss how Catholics elect their spiritual leader the Pope, and The British monarch as the defender of the faith for the Church of England is a hereditary role, and how in Islam some consider a new leader should be elected (Sunni), whilst others (Shia) consider the caliph must be the Holy Prophet's (Peace Be Upon Him) descendants (Rogerson, 2010). Rather, the aim of this chapter is to provide an explanation for the choice of these nation states for this project and for this book.

The flight of the Earls of Ulster in 1603 at the end of a 9-year war was the last ditch attempt for independence in Ireland from English domination and marks the end of the old Gaelic governance systems in Ireland and the end of an Irish epoch (Gaston, 2014). In 1609, Protestant English and Presbyterian Scots settlers were imported to Ireland by the orders of King James VI (Scotland) who is one and the same with King James I (England and Ireland). The settlers who dispossessed all rebel leaders of their lands changed the way the land was managed, which arguably predicated the famine in Ireland along with the external influence of the British Government with the Corn Laws (Harley, 2008). Harley identifies that The Corn Laws imposed tariffs on imported food and grain to